

as serving; and that he had been persuaded to  
venge an imaginary wrong by a real injury. And  
he felt that patriotism might be a crime. Then his  
young wife, anxious and alone, mourning his  
absence, and constantly trembling at the perils he  
encountered, came over his mind; he realized her  
misericordant uncertainty; and shuddering at her desola-  
tion if he should be slain, he wept. But the trumpet  
sounded; discipline drove all softer feeling from his  
heart, and he rushed foremost in the battle's charge  
—a reckless instrument of destruction.

Gallantly he dashed on, if that can be called gal-  
lant where all thought is driven from the mind, and  
he man sees nought but the foe before him—his  
white plume could be seen tossing above the smoke,  
in advance of his men—the square he was charg-  
ing fired—his horse fell, and his comrades trampled  
over him on their way to victory.

His body was thrown into a pit with some hundred  
others—his name was omitted in the despatch which  
told the story of the battle in which he fell.  
And thus ends the life of a soldier.

**THE TEMPERANCE STAGE.**—A gentleman called a  
few days since at our office, and related the following  
incident:—

In going from Newburyport to Portsmouth, a well  
dressed man entered the stage at the former place,  
having well refreshed himself at the bar. He soon  
became very noisy and foolish, and attracted the no-  
ice of the driver, who himself was an owner in the  
establishment. Coming in about an hour to a tavern,  
the driver stopped, and asked the gentleman if he had  
any baggage.

"Yes sir," said he.

"Please to point it out."

He did so; and the driver took it off and placed it  
in the door-step.

"Now," said he, "please to get out."

"Why," said the well-primed gentleman, "I don't  
wish to stop here."

"Cannot help it," said the driver, "I drink no spirit,  
and my horses drink none; and I cannot carry you  
any more till you get sober. I shall be along again  
—tomorrow."

The gentleman was left, much to our relief.

We hail such incidents with joy; for if there is  
any thing which destroys the comfort of travelling,  
it being coupled up the live-long day in a close stage,  
with a filthy drunkard.—*Lowell Pledge.*

#### SINGING BOOKS.

AS the season is approaching for the commencement of  
Singing Schools, the subscribers would give notice that  
the varieties of Singing Books will be furnished at the pub-  
lishers' prices, at No. 19 Washington street. D. H. ELA.  
Sept. 10.

#### TRUSSES.

THE Subscribers inform the public and individuals afflicted  
with Hernia or Rupture, that he continues the manufacture  
and application of Trusses, of every description, and has now  
a Shop No. 3, in Seely's Buildings, up stairs, opposite  
the corner formerly Gascher Green's and near the N. England  
Museum, Court-street, having for 12 years past, been engaged  
the manufacture and making up of these Instruments, and  
at an opportunity of witnessing numerous distressing cases  
of Rupture at the Hospital of the Charlestown Almshouse,  
which his father has been the keeper for more than 42 years,  
and within two years has applied several hundred Trusses to  
individuals which have given the most satisfactory relief, and  
may now produce an entire cure—he is now confident he can  
give every individual relief, who may be disposed to call on  
him. Separate apartments are provided for the accommoda-  
tion of individuals of either sex, at any time, and he has every  
facility for fitting these important articles.  
Trusses repaired at the shortest notice.

The undersigned Trusses have been recommended to the  
public, one year since, by Dr. J. C. WARD of this city, and  
is permitted to refer to Drs. WALKER and THOMPSON of  
Charlestown. J. FIEDERICK FOSTER.  
Nov. 11.

#### A. L. HASKELL & CO.

WHOLESALE and Retail Dealers in Furniture, Feathers,  
Mattresses, Beds, &c. at numbers Nos. 2 and 10 Dock  
square—have on hand, for sale, at wholesale and retail  
sale, in any quantity that may be wanted, the following ar-  
ticles, which will be sold on such terms as can best please the  
purchaser, viz.—Seersucker, Dressing Cases, Furrows, Cur-  
tains, Card, Pembroke and common Tables, Ladies' Work Ta-  
bles, Bedsteads, Couches, Sofas, &c., Sofa Beds, Crabs  
and Trunk Bedsteads, Malagasy and stained-wood Cradles,  
Cradles and common Chairs, Wash Stands and  
Wardrobe Cases, Dining Room and Parlor Desks, Locking  
Dressers, Brass Fire Stoves, Brass Time Pieces, Wicker Chairs,  
Tables and Baskets.

MATTRESSES—Double bordered best Spanish hair, double  
bordered Russian hair, single bordered Russian Hair—different  
colours and prices.

FURNITURE—Best Northern Live Geese, Southern and West-  
ern do.; Russian of various kinds—all of which are warranted  
free from snail and mites.

Feathers—Feather Beds, of different qualities and prices;  
of York, Pillows and Bolsters, ready made.

\* Every article sold, warranted equal to recommendation.  
Persons personally attended to, and all favors thankfully  
received. If Nov. 11.

#### WHITTIER & WARREN.

WARRANTED BOOTS AND SHOES of all descrip-  
tions, by the package or single pair, No. 14 Dock  
square, opposite Faneuil Hall Boston. Sept. 19.

#### BOTANIC INFIRMARY.

Let the Sick read and attend!

THE subscriber would give notice to the public generally,  
and to his friends particularly, that he has opened a Botanic  
Infirmary in Methuen village, Mass., where he will be happy to  
receive and attend upon any who may favor him with their  
presence.

The subscriber feels confident, from his own experience and  
observation, that the Thomsonian system is in itself sufficient  
to meet every disease, and every remedy to which human na-  
ture is heir. He has seen few—few—few cases of mania—he has  
not submit to the powerful effect of vegetable remedies, in the  
case of twenty-four hours. If any doubt, let him come  
and see—and if the system, upon trial, prove good, advise to  
it, but if bad, then, and not till then, discard it.

A female nurse, well qualified for the business, will devote all  
her time in attendance upon the female patients, who may re-  
quire to the infirmary for the recovery of their health.

An assortment of Vegetable Medicines will be kept for sale  
at the infirmary, among which are the following articles, viz.—  
Sedative Symp, Rheumatic Drops, Vegetable Powders,  
Soluble Bitters, Rheumatic Liniment, &c. &c.

#### BOARDS WANTED.

A FEW gentlemen would be accommodated in my  
family, No. 6 South Cedar street, corner of Church street,  
or one or two gentlemen with their wives, who would be fur-  
nished with pleasant rooms.

If any friends from the country, who may come as Representa-  
tives to the General Court, should find it convenient for them,  
they might probably be accommodated.

#### BOOK AND JOB PRINTING

EXECUTED with neatness, and on the most liberal terms, at  
the HERALD OFFICE, 19 Washington street.

#### TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum  
paid within two weeks from the date of subscription. If paid  
in advance, the subscription will be charged, and \$2.00  
paid at the close of the year.

2. All advertisements continued after the expiration of eighteen  
copies, unless paid.

3. All communications to the New England, Maine, and  
New Hampshire Conferences are authorized agents, to whom  
payment may be made.

4. All communications on business, or designed for publica-  
tion, should be addressed to BENJ. KINGSBURY, Jr., post paid,  
and containing \$10.00, or five subscribers.

5. All biographies, accounts, reviews, and other matters  
of a literary nature, must be accompanied with the names of the  
authors.

6. With agents to be particular to write the names of sub-  
scribers, and the names of the post office to which papers are to  
be sent, in such a manner that there can be no misunderstanding  
mistake.

# ZION'S HERALD.

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

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## ZION'S HERALD.

Office No. 19 Washington St.

BENJ. KINGSBURY, JR., EDITOR.

David H. Ela, Printer.

### FOR ZION'S HERALD.

To John Henry Hopkins, D.D., Bishop of the Prot-  
estant Episcopal Church, in the Diocese of Vermont:

#### LETTER XII.

RIGHT REVEREND SIR—You have asserted, that in  
the warm climates of the East Indies, although there is  
much crime, there is but little intoxication. This asser-  
tion, in the latter branch, we have undertaken to dis-  
prove. The means of intoxication appear to have been  
desiderata in every age and nation of the earth. Man is  
not easily diverted from his determination to be drunk.  
Whenever, in Great Britain or in other countries, the  
excise is augmented upon one liquor, the consumption of  
others is notoriously increased. Man is not likely to resort  
to the beverage of God's appointment, because a forbid-  
ding duty is laid upon gin; but he flies instantly to beer,  
or to some other means of intoxication. If the exertions  
of the Temperance Society should produce no other effect  
than to render the employment of ardent spirits entirely  
disreputable, the effect of their exertions will resemble  
the effect of the excise. Man will fly to other means of  
intoxication, to wine, beer, cider, &c. If, by any power,  
he will resort, for the production of drunkenness, to in-  
fusing substances. Such, at this moment, is the condi-  
tion of the East. We are informed by merchants of the  
first standing, in this city, that the monthly amount, paid  
for opium in the market of Canton, at the present time,  
exceeds one million of dollars. Thence it goes, upon the  
wings of the morning, and of the evening also, as the  
trade is illicit, to the uttermost parts of the East beyond  
the decree of Mahomet comprehends all intoxicating  
drinks, as we are informed by Sale and other commen-  
tators on the Koran. There is, nevertheless, as we have  
shown in the preceding letter, a vast amount of drunken-  
ness in the East, produced by wine. But, as some con-  
scientious members of Temperance Societies, of the old  
platform, indulge *ad libitum* in wine, who would on no  
account partake of ardent spirit; so many a good Mus-  
sulman gets drunk upon some natural inebriant, who yet  
reverences the Prophet, and abstains from intoxicating  
drinks. Drunkenness is produced in the East, to an as-  
tonishing extent, by a variety of intoxicating drugs. Opium  
is universally employed by the Turks. Throughout  
Turkey, the seeds of the *Peganum Harmala* are sold:  
this is a species of Syrian rue and of a highly intoxicat-  
ing quality, and with this Solyman, the Turkish Em-  
peror, kept him almost constantly drunk. *Maalac*, among  
the Turks, and *bangue*, among the Persians, are prepared  
from the dust of the male flower of hemp, and from the  
leaves of the *hibiscus*. Various species of the *datura* or  
thorny apple, roots of the black henbane, the *hyoscyamus*  
*scaberrimus*, berries of the deadly nightshade, and sundry  
other materials, are employed extensively among the East-  
ern nations, for the promotion of drunkenness. The leaves  
of the *areca* or *bétel*, to which the Malays give the name  
of *pinang*, are employed in a similar manner. So entirely  
destitute of all truth is your assertion, that there is "*but  
little intoxication*" in the warm climates of the East In-  
dies, that, in all probability, there is not more intoxication  
in any quarter of the globe. The various nations, who  
inhabit the great continent of Asia and the neighboring  
islands, are sufficiently sensible of the detestable effects of  
these inebriating drugs; and the severest laws have been  
enacted against their employment. But the first cousin  
of the Moon and the false Prophet of Mecca have issued  
their decrees ineffectually against them. "An excessive  
fondness for opium," says the Abbe Raynal, vol. ii. book  
iii. p. 147, "prevails in all these countries. In vain have  
the laws of China condemned to the flames every vessel  
that imports, and every house that receives it, the con-  
sumption is not the less considerable. It is still greater  
in Malacca, Borneo, the Molucces, Java, Macassar, Su-  
matra, and all the islands of this immense archipelago." The  
deleterious character of that drunkenness, for which the  
smokers of opium are remarkable, is well known. The  
fatal effects of drunkenness, thus produced, may be  
estimated, after a perusal of the following paragraph from  
the same writer, which may be found upon the same page:

"Those who are desirous of attempting some desperate  
action, intoxicate themselves by smoking opium. In this  
intoxication, they fall upon the first object that presents  
itself; upon a man whom they have never seen, as well  
as upon their most implacable enemy. These atrocious  
acts have not convinced the Dutch, who are masters  
of the places where the opium has the most dangerous  
consequences, of the necessity of putting a stop to, or  
even restraining the use of it. Rather than deprive them-  
selves of the considerable profit they derived from the  
sale of it, they have authorized all the citizens to mas-  
sacre those who, being disordered with opium, appear in  
the streets armed."—It is well known to navigators, that  
the Malays in particular, who are addicted to this prac-  
tice, are the most desperate and dangerous wretches upon  
earth.

Upon page 84, 8th Report of the American Temper-  
ance Society, you may find the following remarks: "From  
Burmah a gentleman writes, 'When I think of the lying,  
stealing, fighting, robbing, murdering, and all the endless  
crimes, that follow in its train, I am astonished, that we  
were so long blind.'"—From Bateo, off the west coast  
of Sumatra, a gentleman writes, 'My heart is sick unto  
death with seeing the glass filled and emptied before  
breakfast, with breakfast, at eleven o'clock, before dinner,  
with dinner, and continually after, till bed time. Where-  
ever I have been in India, wine is placed on the table in  
the morning; when the table is cleared away, the decan-  
ter stand of strong drink makes its appearance. With the  
dinner, wine and strong drink are abundant; and after  
dinner, again the strong stuff. It was formerly so per-  
nicious at Padang that I obtained the Malay name of *Pakoe*,  
a nail, because the people said it drove one more nail into  
their coffins."

Your Reverence has also asserted, that the nations of  
Spain, Portugal and Italy are "*comparatively a sober  
people*." This also we deny. The same thing has been  
asserted of the French. It is not so. In Spain, Portugal,  
Italy, and France, drunkenness is not less a stimulus to  
crime, than in most other countries. France, however,  
has been very frequently referred to, as the *terra beata*  
of temperance and light wines, which never intoxicate!

It is stated by Professor Mussey, in his prize essay, that  
30,000 persons destroyed in Paris alone, by cholera, a  
great proportion were intemperate or profligate. Will  
any rational being suppose, that, of the immense quantity

of wine and brandy, manufactured in Spain, Portugal,  
Italy, and France, a small portion only remains for home  
consumption? It is stated by the author of "Travels in  
the South of Spain," that of 40,000 pipes of wine produced  
annually in the neighborhood of Zeres, 25,000 were con-  
sumed there. The tract referred to, comprehends no  
more than 7884 English acres. We have reason to be-  
lieve, that a great popular misapprehension prevails, in  
relation to the habits of these people. The outward and  
visible signs of drunkenness are exceedingly various.  
The German boor and the British operative, who become  
drunk upon beer, are speedily subdued by its narcotic  
powers. The drunkard, whose favorite beverage is ar-  
dent spirits, is reduced to a similar condition, though not  
so speedily. The effects of wine, especially in hot coun-  
tries, are very different. Under the influence of mod-  
erate potations, reason and discretion are laid asleep, but  
the physical powers of the body are not very perceptibly  
diminished. The Hidalgo, under the impulse of jealousy,  
and stimulated with wine, puts his stiletto and his purse  
into the hands of his intoxicated bravo, and the deed is  
done. While the heavier inebriants oppress and stupefy  
by their narcotic influence, wine, drunken to a certain  
limit, is said to operate as an aggraving. Judge not, Right  
Reverend Sir, that a man is less than drunk, because he  
is not speedily reduced to a mass of helpless and harm-  
less matter.—The dog in *Xo-p* decided wisely, when he  
begged, that the flies, already upon his back, might not  
be disturbed, if a new swarm were to occupy their places.  
Upon the same principle, so far from coveting, we should  
most truly and earnestly deprecate the abandonment of  
ardent spirit, if its place were to be supplied, in the af-  
fections of mankind, by the free and familiar use of fer-  
mented liquors: for we are compelled to believe, that  
drunkenness, generated by the latter, is a more dreadful  
evil than drunkenness produced by the former.

Drunkenness, as we have suggested, is more easily  
produced in hot countries than in cold ones. "Drunk-  
cuness," says Raynal, vol. iv. book vii. p. 200, "is a  
coarse and brutal vice, which deprives the mind of its  
vigor, and the body of part of its strength. It is an in-  
fringement of the law of nature, which forbids a man to  
forget his reason. This irregularity, though always  
blamable, is not equally so every where, because it is  
not always attended with the same inconveniences, in all  
regions. Generally speaking, it makes men furious in  
hot countries, and only renders them stupid in cold ones." Spain, Portugal, Italy, and France, are neighboring king-  
doms, and, in ancient and modern times, have been cele-  
brated, throughout the world, for the quality and quan-  
tity of their wines. To ascertain the truth or falsehood of  
that popular story, which appears to have led your Rever-  
ence, that it had misled others, that these countries, though  
wine-drinking, were temperate countries, Dr. Hewitt has  
visited France, and has given us his personal testimony,  
in the following remarkable words: "We have often heard,  
that France is a wine-drinking, but a temperate country.  
The latter is entirely false. The common people there are  
burnt up with wine, and look exactly like the cider-brandy drinkers of Connecticut, and  
the New-England rum drinkers. If they do not drink to  
absolute stupefaction or intoxication, it is because sensu-  
ality with Frenchmen is a science and a system. They are  
too cunning to cut short their pleasures, by beastly  
drunkenness; and therefore they drink to just that pitch,  
at which their judgment and their moral sense are laid  
asleep, but all their other senses kept awake. This is the  
only satisfactory explanation of the strange inconsistencies  
of the French character, and it explains how, with their  
characteristic volatility, they are ready for any crime, that  
can be committed. Hence the frequency of the most hor-  
rid crimes, such as Burke, or stealing men, women, and  
children, and killing them, to sell their corpses to sur-  
geons. Their minds are kept at the point of excitement,  
when they are ready for any thing of this kind; while, at  
the same time, they know their own interest too well, to  
drink to absolute stupefaction. Hence the horrors of the  
first revolution. Hence too the irritability and pugnacity  
of the lower orders in Switzerland. The bruits, and quar-  
rels, and fightings, produced by the wine drunken by the  
lower orders, are endless."

You see how it is, Bishop Hopkins That your "*long  
examination*" has been an "*anxious*" one, we can readily  
believe, for you certainly have been groping in the  
dark. To prove that the Temperance Society has  
given a false prominence to the sin of intemperance, con-  
trary to the *doctrines of the Bible*, you have told us that  
there is "*but little intoxication*" in the East Indies,  
Spain, Portugal, and Italy. All this we have shown to  
be utterly false. And what possible relation can it  
have to your *probandum*, if it were true? What is the  
connection between the present condition of these coun-  
tries, in respect to temperance, and "*the doctrines of the  
Bible*?" Your position is not simply that the Temperance  
Society has given a false prominence to this vice, but  
that it has done so, "*contrary to the doctrines of the  
Bible*."

We shall continue our examination of your arguments,  
in support of your fourth proposition.

#### A MEMBER OF THE PROT. EPISCOPAL CHURCH.

#### FOR ZION'S HERALD.

#### MINISTERIAL SUPPORT.

Correct views of the nature and extent of the obli-  
gations that arise from the various relations which we  
sustain, are important to the extension of truth and  
righteousness, and to the promotion of our well-being,  
temporarily and eternally. No relations are more  
solemn, and their obligations more binding, than those  
we sustain to God our Creator, Preserver, and Re-  
deemer. His will is acknowledged the supreme law,  
by all true believers. A knowledge of His will may be  
partially obtained by examining His operations in the  
material universe, and by attentively observing the  
dispensations of His Providence, especially if the  
light of revelation is allowed to influence these modes  
of inquiry. To all the purposes of present duty and  
future hope, his will is clearly revealed in his written  
word. This we acknowledge the only rule, and the  
sufficient rule, both of faith and practice. Whatever  
it has positively required, and whatever may be clearly  
inferred from its teachings, is our duty; from which,  
on no consideration, are we allowed to de-  
viate.

One, out of the numerous relations established by  
the Author of our holy religion, is, that of minister  
and people, or pastor and flock. Various terms are  
used to designate the character and duties of the  
former, while the obligations of the latter, are no less  
clearly known. The term, minister, signifies a ser-  
vant—one who serves; the term, pastor, implies  
oversight—the care of a flock. The duties of this

station are generally acknowledged to require the  
best efforts of our physical, intellectual, and moral  
nature. He, who has any experience in the work,  
knows this right well. No man can possess and em-  
ploy too good health, too much mind, or too good a  
heart in this holy service. The laws, which regulate  
the character and extent of this service, are not arbi-  
trary—not left to be determined by the mere will of  
any individual, but the duties are specified, and the  
performance urged by the most awful of all sanc-  
tions, and eternity fraught with bliss or woe.

It is required, at the very outset of such an un-  
dertaking, that the individual surrender his own will to  
the will of his Lord; to be, to do, and to suffer what  
his Lord directs. To Him, alone, is he indebted for  
his call to the work, without which no other consid-  
erations could induce him to engage in it, and to Him  
he must look, by faithful study and humble prayer,  
for all the light and direction necessary to his faithful  
performance.

It is apparent to every reflecting mind, that, from  
the very nature of the work, it must, of necessity,  
and should, by choice, occupy the whole undivided  
strength of the man. Indeed, there is no work in  
which man can engage, more fitted to exhaust his  
best energies. How often have the services of one  
Sabbath prostrated the physical and intellectual  
strength of the ablest minister. If at any time he  
engages in the innocent occupations and amusements  
of life, they can be allowed only as a recreation, used  
to restore his wasted spirits and strength. Deprived,  
as he necessarily is, of the opportunity of securing to  
himself those temporal advantages which others en-  
joy, by the application of his own energies in the  
ordinary pursuits of life, God has ordained that he  
who preaches the gospel shall live of the gospel.

No particular specifications are laid down, in the  
gospel, with regard to the amount of compensation  
which a minister shall receive, much less any thing  
which would authorize a legal obligation, binding on  
the community to support the ministers of religion.  
It is left, not to the charity, but to the generous grate-  
ful feelings of the Church. In a truly enlightened  
and devoted mind, there is no want either of gener-  
osity or of gratitude. But though the New Testa-  
ment does not define, particularly, the amount which  
the ministers of God shall receive, we may form  
some estimate of the mind of God, on this point, by  
the fact that, even under a darker dispensation, He  
required, for the support of religion, one-tenth of all  
the produce of the earth.

Without remarking on the manner in which other  
denominations support their ministers, the wisdom of  
the Methodist Episcopal Church, in their General  
Conference assembled, have directed the mind of the  
Church to certain items to be taken into the account,  
in making appropriations. The amount, necessary  
to be raised for quarters, is particularly specified;  
and certainly any one acquainted with the wants of a  
preacher's family, the peculiar circumstances in  
which he is placed, the various calls upon his time,  
attention, and labor, both at home and abroad, to say  
nothing of the various charitable objects which pre-  
sent themselves to his mind at the present day, will,  
for a moment, suppose that this estimate is too high;  
and, especially, if he take into the account the depre-  
ciation in the value of money, since the time when  
the General Conference fixed the allowance for quar-  
ters.

And it should be distinctly understood that annual  
allowance, so called, in its amount, is fixed. Not the  
least reference is to be had to this, in any other es-  
timate. The simple questions proposed, with regard  
to house-rent, fuel, and table expenses, are to be ex-  
amined and estimated, precisely as they would be if  
no quarters were allowed. They should be esti-  
mated, by the committee chosen for the purpose by  
the Quarterly Conference, just as they would esti-  
mate them for themselves, or any other individual  
placed in similar circumstances; much less should  
any reference be had, in making out these estimates,  
to any supposed amount received from marriage-fecs  
and some other little contingencies, which it sometimes  
falls to his lot to realize. His right to solemnize mar-  
riage is given him, jointly by his ordination and the  
civil authority. What he receives from this source,  
comes as legal payment for service performed, as  
much so as when performed by a magistrate. And it  
should also be remembered, that, what he receives  
in this way, frequently comes from those who have  
no connection, either with the Church or congrega-  
tion, of which he is the pastor. If it were ever in-  
timated that committees, in their estimates, should  
have reference to the above-mentioned items, would  
it not have been stated in the Discipline? And, in  
that case, would not the pride, not to say moral sense,  
be a little offended to find such a provision there?

Would not a generous-hearted committee-man feel  
rather delicate, on entering so far into the privacies  
of a poor preacher's interests, as to inquire how much  
he had received for marriage fees, &c. &c.? Would  
he not be rather ashamed to tell his brother, of an-  
other denomination, that he was armed with such  
notable prerogatives?

J. HORTON.

Lyons, Jan. 5, 1896.

#### FOR ZION'S HERALD.

To "A Member of the Prot. Episcopal Church."

DEAR SIR,—In your letter to Bishop Hopkins in  
the Herald of the 30th ult. you refer your readers to  
Pliny's Nat. History—a work not easily obtained, as  
I have found by experience. In Murphy's Tacitus,  
on the history of the Germans, he gives a note on the  
23d section from Pliny's Nat. History, Lib. 14, Sec.  
29, in the following words—"Pliny the elder observes  
that the Egyptians had their intoxicating liquors dis-  
tilled from grain, which their country produced in  
great abundance. But while the earth thought that  
she was yielding large crops of corn, the wit of man,  
ever ingenious in new modes of vice, derived the art  
of making even water an intoxicating liquor."

Now sir will you be so good as to inform me if the  
word *distilled*, in the above note, is a fair translation  
of Pliny—if so, it would seem that the art was then

known; yet I have seen no writer who carries back  
the history of the art of distilling to so early a period.  
Again, is the following properly rendered—"of mak-  
ing even water an intoxicating liquor." If so, it  
would be additional evidence they distilled liquor  
from grain, unless it should appear they had the art of  
making fermented liquor assume the appearance of  
water. My desire to be satisfied as to the origin of  
distillation, &c. has induced me to address you this  
note. Wishing you great prosperity in your impor-  
tant labors in the cause of temperance, which are es-  
pecially called for at the present time, I remain,  
Your friend truly,  
A. KENT.

Charlestown, Jan. 4, 1896.

#### FOR ZION'S HERALD.

#### WARMING MEETING HOUSES.

DEAR BROTHER—It is to be feared, that the neglect  
of having our Houses of Worship suitably warmed  
on Sabbath mornings, and also for week-day evening  
meetings, has contributed, in no small degree, to  
cause the smallness of our congregations, and the  
poor attendance of our people at the prayer meetings,  
during the winter months, that is such a source of  
mortification and grief, in so many places. Little do  
we realize how much influence we lose, in conse-  
quence of giving our people such a plausible excuse  
to absent themselves from the public and social means  
of grace. In some meeting-houses, the stoves and  
pipes are not constructed in a manner to impart suf-  
ficient heat; and, in most houses of worship amongst  
us, the fires are made so late, (frequently not until a  
short time before the time for meeting arises) as to  
render it impossible for the house to be warmed dur-  
ing the whole service. Fires should be kindled, in all  
our Churches, by sun-rise Sabbath morning, whatever  
be the state of the weather, and three or four hours  
before time for service, in all our week-day and week-  
evening meetings.

I have suffered, in so many instances, by preaching  
in cold and damp meeting-houses since the cold  
weather, and have witnessed, so often, the sad effects  
above noticed, that I am constrained to make this  
complaint. Yours affectionately,  
B. OTHEMAN.

Charlestown, Jan. 6, 1896.

#### THE WAKEFUL LAMP.

"He said to his niece, who constantly watched him,  
'Frances, you are a lamp, you wake while I sleep to  
shine on me when I wake.'"—Account of Bishop Mc-  
Kendree's sickness and death.

"O favored maiden! such a task  
May ne'er again be thine;  
Love's hallow'd vigils, soft to keep,  
At such a sacred shrine;  
To wake and watch his gentle sleep,  
Then be a lamp to shine  
Upon his tedious waking hours—  
Would such a task were mine."

Who would not waste her youthful bloom  
And be the blessed ray  
To light such holy pilgrims' path  
Through nature's cheerless way?  
Catch the last blessing ere the seal  
Upon those lips is laid;  
And mark the spirit's kindling fire  
Unlamped in death's deep shade?

And thou hast won an angel  
To guard thy future days,  
And with his mystic charm requite  
Thy heart when life decays:  
The beam of soothing tenderness,  
Which o'er him thou didst shed,  
Shall be reflected back to bless,  
In death, thy fainting head.

[Christian Adv. and Journal.]

#### FACTS FROM A PASTOR'S SKETCH-BOOK.

"J—S—," said Judge W. to his eldest son,  
a young man about twenty-five years, "Let us agree  
together that we will never more taste a drop of ar-  
dent spirits."

"I will agree to it," said he promptly, and the mu-  
tual pledge was given on the spot.

Now the son, by following the example of his  
father, in the constant use of ardent spirits, had well  
nigh become a drunkard thus early in life. And the  
father took the alarm and determined to deny him-  
self in order to save his son. And his plan succeed-  
ed perfectly, for by that pledge, which has been kept  
a number of years, the son has probably been saved  
from a drunkard's grave and a drunkard's hell.

But for sometime after J. S. became a temperate  
man, he was wholly regardless of the salvation of  
his soul. He was abominably profane, and by in-  
terest and inclination he was almost entirely secluded  
from all means



## DIALOGUE ON NEWSPAPERS.

A. How does it happen, neighbor B. that your children have made so much greater progress in their learning and knowledge of the world, than mine? They all attend the same school, and, for aught I know, enjoy equal advantages.

B. Do you take the newspapers, neighbor A?

A. No sir, I do not take them myself; but I now and then borrow one, just to read. Pray sir, what have newspapers to do with the education of children?

B. Why, sir, they have a vast deal to do with it, assure you. I should as soon think of keeping them from school as to withhold from them the newspapers. Indeed, a newspaper is a little school of itself. Being new every week, it attracts their attention, and they are sure to peruse it. Thus, while they are storing their minds with useful knowledge, they are at the same time acquiring the art of reading, &c. I have often been surprised that men of understanding should overlook the importance of a newspaper in a family.

A. In truth, neighbor B. I frequently think I should like to take them; but I cannot well afford the expense.

B. Can't afford the expense—what, let me ask, is the value of five or six dollars a year, in comparison with the pleasure and the advantages to be derived from a well conducted newspaper? As poor as I am, I would not for fifty dollars a year, deprive myself of the happiness I enjoy in reading, and hearing my children read, and talk about what they have read, in the papers. And then the reflection, that they are growing up intelligent and useful members of society. Oh, don't mention the expense! Pay it in advance every year, and you will think more of it.

A. I believe you are right. I now begin to see my folly. I will go home and order the printer to send me his paper immediately.

FOR ZION'S HERALD.  
PROVIDENCE DISTRICT.

## To the Preachers and Brethren:

DEAR BRETHREN.—It has pleased the great head of the church to pour out his Spirit on some parts of the district, since the last conference. In Brookfield circuit, as also in Lowell and Oxford, we have been favored with good revivals of religion. In Northbridge, Needham, and Mansfield circuits, we have had refreshing seasons from the presence of the Lord. In several other places there have been some conversions and additions. I think we may safely calculate that five hundred souls have been converted to God in this district within the last six months. Of these about four hundred have been added to our church. And though it must be confessed, that the state of religion in some parts of the district, is at present, very low, yet, I am not aware, that an uncommon "dormant" prevails among us, or elsewhere. We have much to be thankful for—much to encourage us. We have also enough to humble us, and stir us up to greater diligence in the things of God.

The state of discipline, might, and ought to be greatly improved. Punctuality, is one of the great points, of which we should never lose sight. But in this we are deficient; particularly as it respects class meetings, quarterly conferences, love feasts and finances. Do all our classes hold their weekly meetings? Are there not more than twelve of fifteen persons in any of the classes? Do the preachers visit the delinquent members, and explain to them the consequences of continuing to neglect their class meetings? And do they see that the leaders do the same? It is made the leaders duty to see each person in his class once a week, and if his class is small, he can generally do it. Are the class papers renewed as often as they should be? and are they marked weekly? If these are little things, they are, nevertheless, very important.

In making these inquiries in the Quarterly Conferences, I found on my first tour round the district, several classes with from thirty to fifty members. (a). In one circuit, where there were nearly one hundred and fifty members, I found but three classes! Now it is impossible for the leaders to do their duty to their classes where they are so large. I believe we have none so large now, yet in many places the people are still "too many." In one circuit, not long since, in examining the leaders, I found one who had not had his class paper renewed for several years! The present preacher is not so much to blame, as he had been on the circuit only about six months!

Our Quarterly Conferences are too thinly attended. These are an important spoke in our great wheel. Those who absent themselves from Quarterly Conferences, should be reported at the ensuing Conference, and required to make their excuse for non-attendance. It is important that every member should be present—all the classes should be represented, and all the stewards should be on the ground to make their report, especially the recording steward. It is very desirable also to hear from the local preachers and exhorters in every Quarterly Conference. The secretary of the Quarterly Conference should see that its doings are recorded in a book kept by the recording steward, and said book should always be brought or sent to the Quarterly Conference. Let the leaders always have their class papers with them (and if they cannot attend, send them) at the Conference. And the Conference should always be pointed when there can be sufficient time to attend to the business.

Our Love-feasts, brethren, are not what they should be. They are designed particularly for the benefit of the Church; and to the members of the church they should be confined, with the exceptions which the discipline allows. Our love feasts are not held as they used to be, and one reason, is, they are not held as they once were. The old ticket system has become nearly extinct, not only in this district, but through the Conference. Would it not be well to revive it again? The doors should be closed at the time appointed, with the allowance, perhaps, of a few minutes for the variation of time pieces; and they should not be opened till the love feast is through.

About one half the Quarterly Meetings in this district, as also through the whole Conference, must be held on week days. And there is no good reason why they may not be well attended, and made interesting. All that is wanting, is enterprise and public spirit. And if the preachers have that spirit, they can, by persevering efforts, infuse it into the people. Let such meetings be generally held two days commencing, perhaps, the evening previous. Let some one or more of the neighboring preachers be invited to attend, (b) and if the presiding elder cannot be present always at the commencement, the meeting may be interesting. If such Quarterly Meetings were to become general, would it not be better for the cause, than to have too many little four days meetings. Would it not be likely to give a character and influence to the one, and save the other from disrepute. In some part of our work, we have, I think, held too many little four days meetings. In one small circuit in this district there have been lately held three of these meetings and all in the space of a month or six weeks! This course will make such meetings small, and destroy their influence. And, besides, it calls off the preachers too much from the regular work. While one of these little meetings was in session, I attended a Quarterly Meeting on a neighboring circuit, and lo! Meeting in attendance on that! Brethren, stand not well to look up the resolutions on four day meetings passed by the New-England Conference two or three years since, and be governed by them? Said resolutions recommended, that such meetings be connected with Quarterly Meetings.—But when this is the case, let the Quarterly Meetings always be held during the last part of the protracted meeting—otherwise I prefer to have the Quarterly Meetings stand alone. Quarterly Meeting notices should be given out publicly the two or three preceding sabbaths at least—subjoined in one or more instances with such

remarks as shall be likely to induce a general attendance. Now, brethren, if we would have a good attendance at our Quarterly Meetings, let us make a little noise about them—try to get up a little excitement on the subject. Let us, as preachers, feel and manifest an interest—a deep interest in our Quarterly Meetings—and our spirit will become contagious—others will catch the flame both in the church and congregation; and we shall enjoy on such occasions refreshing seasons.

A word on the subject of our finances. And here there is a great deficiency, both as to punctuality and liberality. In this, as in every good thing, the preachers must take an interest. They may give much counsel and advice without detriment to their work of saving souls. As preachers we may, and ought to occupy a medium position—avoiding too great diffidence on the one hand, and too much concern for the "loaves and the fishes" on the other.

In our finances, system and promptness are every thing. There is now in our church and congregations, in this part of the country, an ability, and in generally, I believe, a disposition, to pay the preachers the moderate allowance fixed by the discipline of our church. There is, notwithstanding, a great deficiency. System and punctuality however would remedy the evil. A thorough system of operations should be established at the commencement of the year; and the preacher's allowance should be paid him quarterly without fail. He must live by the quarter, by the week, by the day. His expenses are constantly accruing. And besides, it is much easier to make up quarterly deficiencies, than yearly. The burdens of the church are generally borne by a few liberal souls. But I must stop. Let us my dear brethren, be ready to do and heavy in every good word and work. These remarks are made with the best of feelings and motives. May the good Lord give us prosperity in all our borders. Truly yours,

O. SCOTT.

Holliston, Jan. 9, 1836.

(c). We have one in this city as large.

(d). Or—pardon us, brother Scott for the suggestion—let them come, without being invited. Preachers are getting too much into the fashionable custom of waiting until they are written to, before they will attend any extraordinary meeting—and Methodist Preachers too.

## ZION'S HERALD.

BOSTON, WEDNESDAY, JANUARY 13, 1836

## WRITE PLAIN.

Some of our correspondents are in the habit of crowding their communications into a fine hand and very close lines, to save postage and paper; and one recently, after writing his sheet full in a delicate hand, turned and wrote it up and down, across the former lines. Now this is false economy, as will be seen by the following account current:

Correspondent of Zion's Herald,	Dr.
To extra time of Editor, in deciphering communication,	25
To do. do. of Printer, do. do.	37 1/2
To inconvenience from previsions from same cause,	00
	62 1/2

These are real expenses, and the second item has actually to come from the printer's pocket. Now suppose the correspondent saves,

1 sheet paper,	01
Postage,	12 1/2—12 1/2
Balance against Correspondent,	49

Will our brethren please take notice of the above, and govern themselves accordingly?

\* This item is left blank for the same reason that when a man is killed there are no damages to pay. Life is inestimable, and so is patience.

"AGNES DEL."—The fact published in the Herald a few weeks since, relative to the imposition (the waxen "Agnes Del.") made of newspapers, practiced upon a lady of this city, by his "lordship" the Right Reverend Bishop Fenwick, has never been denied or disproved. This we consider an admission of the truth of this statement.

UP All persons who are connected with the trials of the Northbridge Camp Meeting rioters, as witnesses, are reminded that they must be at Worcester on Monday, the 18th of this month.

## STATE OF RELIGION, &amp;c.

BOSTON DISTRICT, Jan. 6, 1836.

DEAR BROTHER.—It is with no ordinary pleasure that I communicate the intelligence of the brightening prospects on this District, during the past quarter; and although we are far, very far, from being what we ought to be, yet, praise God, the aspect of things, both as it regards the institutions of our church, and the spiritual state of our people, is more promising than at the close of the first quarter. Our Quarterly Meetings are making a small approach towards the spirit and design of this important branch of our unexampled economy; and in most instances the Love Feasts have been seasons of refreshing from the presence of the Lord, so as to occasion the exclamation, "These things have been, we are compelled to acknowledge, from but a few bright spots to render the surrounding gloom the more visible and melancholy. There is still a great want of interest in too many of our people, respecting Quarterly Meetings. In some places but a fourth part of the members attend; and in cases of a week day lecture being held in connection with the Quarterly Meeting, we are obliged to preach almost to the walls of the meeting-house!—so fearful have we become of the need of something to break in from time to time upon the distraction and inordinate solicitude of worldly life.

The incessant attendance of our members (with some exceptions) upon class meetings, and week day evening prayer meetings, is yet a source of grief and a tonishment. We trust, however, the course now pursued will eventually remove the evil, even if it reduces the number of nominal Methodists.

Among the many causes that operate to keep us low as a denomination, in this, as well as other parts of our work, are the miserable state of our financial concerns, and the awful apathy of our people, both in and out of the church, to the social study of the Bible. Well may we despair of a permanent foundation being laid for the extension of the work of God among us, with all our Four Days and Camp Meetings, while we are so wanting in an efficient system (to secure a respectable support for our ministry, and so almost universally uninterested in Biblical study and instruction. I believe there are but six or seven Bible classes in operation within the bounds of this District, and these few are far from being in a flourishing state! No wonder that "our religion is superficial," and our reformations, when we have any, are productive of no more real increase to our strength and prosperity. O when shall we awake from our long slumbers, to our duty, and to our interest!

Some parts of the District have been visited with a gracious outpouring of the Holy Spirit, viz., Lynn South Street, Gloucester, and Boston Church Street. Indeed, with the last mentioned place are associated more of the principles of primitive Methodism, than in any other place of which I have any knowledge. God forbid that as their age and numbers increase, they should depart from the

spirit with which they are now so peculiarly characterized!—Boston Bromfield St. Church has also shared in a refreshing shower, as the result of a Four Days Meeting. Some mercy drops also have been granted other places; and perhaps we have had as much reformation as the existing state of things among us would permit, or render expedient. There is evidently a good work going on in the church; and if not interrupted by the return of the Spring, and the hurry of business, we may hope for better days! yes, we may hope that ere long "Holiness to the Lord" shall be written not only upon all our meeting-houses and altars, but upon the stores, vessels, and scenes of worldly and domestic business, of all our people! Then shall reformation reach reformation, and the glory of God like a cloud of mercy and salvation, cover all our Zion! O that the "mountains may fall, the valleys rise, crooked be straight, and the rough places be made smooth."

I will close this communication by remarking that we are cherishing the hope that the practice of sending petitions to Conference for particular preachers, and of preachers making a selection of their fields of future labor—that base of our peace and prosperity, which has paralyzed our once glorious itinerancy—is about to be done away. Indeed many of our people have become dissatisfied with it. For ourselves we are resolved, that if a petition goes to this District for a preacher in name, to oppose it with all the influence we can exert, being convinced that the awful alternative to which we are reduced is, either to renounce the distinctive features of Methodism on Boston District, or give up petitioning to Conference.

Yours in love,

B. OTHEMAN.

LYNN, MASS., Jan. 6, 1836.

MR. EDITOR.—Perhaps it is due to Zion in general for me to say a word in regard to our church on Lynn Common. Although we have not witnessed as deep a work in the church, and so extensive an ingathering of souls as we have long and ardently desired, yet if large and attentive congregations, an appreciation of divine ordinances, an increase of the unity of the Spirit in the bonds of peace, a deep interest in the prosperity of the cause of Sabbath schools, of temperance, and of missions, frequently a deep sense of the presence of God, and occasionally the conversion of a few individuals among us, afford grounds of encouragement,—then surely we should be encouraged. Had we another meeting-house, and a suitable preacher, we could easily collect another congregation.—On the last Sabbath seven promising probationers were presented to the church, after which the holy communion proved a season of unusual interest; and I may add that our last Quarterly Meeting was a good time,—the Love Feast was in some degree worthy of the name. All were prepared to say, "It is good for us to be here." We are looking for a gracious revival.

J. HORTON.

NORWICH, (North Station,) CONN., Jan. 4, 1836.

It will doubtless be cheering to the friends of Zion, to know that the Lord has been with on this station. About forty have professed to experience a change of heart, and twenty have joined on trial.

WINDSOR WARD.

DORRIS, VT., Jan., 1836.

BROTHER KINGSBURY—Our religious prospects are rather more flattering on this circuit. Some of the church have been quickened, and some souls have sought and found the Lord.

B. HUSTON.

DOVER, N. H., Jan. 4, 1836.

BROTHER KINGSBURY—A few weeks since I was invited to attend a protracted meeting in the town of Alton, N. H. The Methodists have no society there. Brother Jones, a local preacher, had been laboring with the people for a short time. A few Congregationalist and a few Methodist ministers were present, and all seemed to feel the necessity of trying to do good. The preaching was plain and pointed, and evidently the word was set home to the hearts of many that heard. By request, I spent the Sabbath. The Lord of the harvest was evidently with us in power. Quite a number manifested a desire to flee from the wrath to come. Sabbath evening the power of God was still more manifest. Some who had once professed to know the right way, but who, for a long time, had been living as though they cared little or nothing about the good cause, spoke of their determination to come out on the Lord's side.—One man, of considerable note in this place, made a very humble confession, and stated that he had been very wicked, and among other things, he said that he had been an Universalist. He very feelingly exhorted all present to be careful and avoid that doctrine as deadly poison.—I have heard from that place since, and learn that the gentleman who so fully and publicly renounced Universalism, has been to those places where he had advocated that sentiment, and confessed his error in holding up that erroneous doctrine, and warned all his old associates of the danger of trusting in that deceptive system.

We have good seasons in Dover. We expect to commence a protracted meeting to-morrow, and are looking for the outpouring of the good Spirit, and the awakening and conversion of immortal souls.

Yours, &amp;c.

J. PERKINS.

SALISBURY, N. H., Jan. 1, 1836.

The Lord has visited us on this circuit with a gracious shower. In Salisbury about twenty-five souls have been brought from nature's darkness to God's marvellous light, one of whom was a Roman Catholic. He remarked to me that he had found out one thing in America, among others, and that was that God only could forgive sin. He has been baptized in the name of the Father, Son and Holy Ghost.—Andover and Bosworth have also received some drops of mercy.

Yours, &amp;c.

ENOCH H. LADD.

DORRIS, N. H., Jan. 4, 1836.

At the last session of the New Hampshire Conference, I received my appointment to this place.

Visiting from house to house, I found the Church generally low, though a few daily went to the Lord, with the people's prayer.—O Lord, revive thy work! We engaged, together, to pray for the salvation of sinners, and we did not pray in vain. Soon we saw the desire of our hearts. A number have been converted to God. Twelve have joined us on probation.

Brother Kingsbury I differ very much, in my opinion, from brother Case, as it respects your paper; for I consider it a great help to us in this place. I shall do all I can to support it, while you pursue the same course you have done.

J. M. CAINE.

WE CANNOT TURN AWAY FROM DEATH.

This is a point settled by every man's judgment, for he has the evidence continually before him, and of such a nature, that he has no inclination to cross-examine it. It is a solemn truth, that we must die. Death follows us through—

"Every lane of life,

Nor misses once the track, but presses on."

Nor can we by any power of argument, or moving speech of entreaty, persuade him to desist. O what an enemy to man is Death! How suddenly he sometimes snaps the tenderest ties of friendship and love, and makes the survivor suffer sorrow worse than dying pangs.

Behold that departing mother. See how the tears of maternal solicitude and love stream down her pale and sunken cheeks, while she gazes upon her fatherless children. "Who will be their friend and protector, when I

am gone? Who will guide them in health, and smooth their pillow in sickness? Who will teach them to bend their knees in prayer, and early in life make God their friend?"

Visit the field where contending armies have met.—Here lies in death the husband and the father, for whose safety and protection, the daily prayers of his bereft family have ascended to heaven. How the tidings will overwhelm them. See here a son—the object of a father's pride, and a mother's affection. He is dead. They will never see his face more.

What daggers to their hearts, the news will be. We cannot turn away from death. Sudden or slow, early or late, he will come to all.

LET US PREPARE TO MEET HIM, THEN.

As it is settled that we cannot turn away from death, how can we better exhibit our wisdom and forecast, than in preparing to meet it. But what heedlessness, inconsideration and dullness of apprehension, do mankind manifest on this point. The various wants of our bodies are all anticipated, and ample provision is made for them. The common casualties of our situation are apprehended, and preparation is made for them. We prepare for sickness and old age—for visits and journeys—for summer and winter—for enemies and friends—for work and for play—for storm and for sunshine—for labor and for rest,—and in short for every thing but death. O how short-sighted, inconsiderate is man! Every man who dies while he has prepared himself for that dread moment, yet the living do not profit by it; they slumber on till their hour comes, and with unavailing regret they sink away, making room for others to die the same.

We have above called death an enemy. But he is not such to the good man. He takes him by the hand, and meets him with a smile. He welcomes him as his deliverer, and friend. He has set upon the principle, that he cannot turn away from death, and he is therefore prepared to meet him.—

SENTENCE OF DEATH has been passed by Chief Justice Shaw on the incendiaries, Russell and Crockett.—They were asked if they had any thing to say why sentence should not be passed, but made no reply.

## INFIDELITY AND MURDER.

Often have we published the banus of marriage between these monsters. Once again we do it. Prescott, who was hung last week in New Hampshire, for the murder of Mrs. Cochran, gave the following answers to questions propounded by a clergyman, previous to his execution.

Question. Do you believe in a future state?

Prescott. I don't know that I can say I believe in a future state of existence—it is likely there may be.

Q. Do you feel that your sentence and punishment is just?

P. I suppose it wouldn't be fair to hang others for such a thing, and let me go?

Q. Do you think there will be any reward or punishment in that future state?

P. I have no idea I shall suffer any thing after to-morrow—the execution will be the last, I expect.

Q. Do you feel prepared to die?

P. Yes, I think I do.

Q. Why do you think you are prepared; do you wish to die?

P. Yes; I don't wish to live in so much trouble as I have had these two years.

Q. Do you ever pray?

P. No.

Q. Should you like to have us unite in prayer for you; do you think it would affect your mind?

P. I don't know as it would do any good or any hurt; you may make a prayer if you have a mind to.

## REV. GEO. B. CHEEVER.

Our readers will be happy to learn, that this gentleman is liberated from confinement. We trust his large soul is still free as air, and bent, steadily, upon his Master's work. The editor of the Lynn Record says:—

On Sunday last, Rev. George B. Cheever was liberated from his thirty days imprisonment, for publishing his "Deacon Giles' Distillery." In the evening we had the high satisfaction of attending his first religious performances afterward, at his own house of worship in Salem. We arrived, near the commencement of the exercises, after meeting very many going away for want of being able to gain admittance. We found the large house crowded to excess; the whole inside presenting to the eye one entire mass of heads. By patience and perseverance, however, we succeeded in working our way up the broad aisle, till we could hear, distinctly, the speaker's voice, which was hardly sufficient for such an immense assembly. We have rarely witnessed so solemn and interesting an occasion. The whole soul of the speaker seemed absorbed in the vastness of his subject, which was life, a state of probation for eternity—illustrated by the parable of the barren fig-tree. Luke xiii. 6-9.

DR. GRAHAM.—This gentleman commenced a popular course of lectures, at the Swedenborgian Chapel, last Monday evening.

The lectures will be unwritten. Who will go? Or, rather, who will stay at home, and lose such a rare chance of obtaining instruction?

## MOUNT-CARMEL, WABASH COUNTY, ILL.,

Dec. 17th, 1835.

## To the Editor of Zion's Herald:

DEAR BROTHER—Your paper, containing "A Western View," by a "Preacher in the Far West," was placed in my hands for perusal by your friend. It was read and returned. Last evening the mail brought me papers from the German Reformed Church, requesting a continuation, as well as yourself, of your Western correspondent, and one from the Lutheran Church. I had scarcely finished forwarding each an epistle, avowing my sentiments again, as to the essential means of grace, a converted or spiritual ministry, men qualified and sent of God to preach the Gospel—and asserted that, one so called, was capable of doing more good, than five hundred called of men; and these Editors, of both Churches, having Theological Schools too, both published the sentiment. And for a similar declaration of our own church, what has happened? Oh! what a strange world we live in! Having gotten through with my German friends, I picked up the "Methodist Correspondent" of our Protestant friends, and there your Western Correspondent was assailed severely, without publishing his strictures, which had been done for him, (the Editor,) in the *Methodist Sentinel*; I read that, and laid it down. Next, thinking of his nearer friends, he thought to look what the Eastern Christian Advocate had to say, or what they were doing for whom he has uniformly felt the most tender regard, and to the senior the warmest friendship.

He has placed the cause of that paper, when assailed, even in old Virginia, where Methodism first rose to any considerable standing in America. What was his astonishment when your correspondent found himself placed in the attitude of an American soldier, in the bloody battle of Brandywine during the revolutionary war. The soldier was placed in front of a platoon; he was firing away, and loading and firing again, when he was wounded by a shot in his right or left ear, by one in his rear. Turning round, he found that a coward had placed himself behind, shielded by his body. "Look here, Captain," cried out the brave soldier, "they are shooting me behind and below!"

\* Where "public sentiment," that our Senior Editor so often assailed, was rising up against it. The Editor of the "Western Christian Advocate" has maintained the ground of the Church; no one objects to "Education," or "improving the ministry," but save us from the plans proposed.

fore!" The captain then stepped up, and, with a kick, thrust the coward into the front rank!

It is strange, to me, that our most respected old brother, the senior editor, should give way to his suspicions, and see a spectre, where none really existed. Had he foreborne his remarks, one week more would have placed in his hands a communication, setting forth, that no person whatever knew better than the senior editor, the real sentiments of your Western correspondent. Yet, what has happened? While your Western correspondent has been laboring, at some expense, much trouble and much opposition, to sift down and get correct dates of Bishop McKendree's age, and collecting materials for sketches of memoirs of our two excellent departed bishops, (Asbury and McKendree,) to be published by them, our Editors have applied a torch, and may set the whole Church in a blaze. I am not, for controversy, and possess no unfriendly feeling towards any one; and referred not to editors, but to periodicals. I had met the host in the *Methodist Christian Sentinel*, published near the place of my nativity, in Old Virginia, to which place the wretched controversy, to bring in another order of ministers, and on the heads of local preachers, and to degrade the old travelling preachers and our two old bishops, neither of whom were taught in a theological seminary, or any college, was introduced; and the intruders, who calculated on raising a tax of so much per head on the members, to be levied by the Professors of Colleges, then fell and "public sentiment" has been hurling their principles into oblivion. Our senior editor had kept his columns open for your correspondent; he was preparing to return to aid him; but after writing the apologies himself, he ceased writing, when some of his dissenting brethren felt indignant at the treatment he had received from the correspondents of the Advocate, and advised him to write no more! It now depends upon another apology, whether he returns at all.

But there is a storm rising, and your correspondent has enough to do, to navigate through life with his own concerns. He has given his sentiments in the *Sentinel*, and let them go for what they are worth. The breaking forth of the mighty anger in England, speaks a language not to be misunderstood! That our itinerant plan is now in danger, there can be no doubt.

But the cause of God's, and in the hand of Divine Providence I submit all things.

A PREACHER IN THE FAR WEST—OR,  
THEOPHILUS ARMINIUS.

\* In old times, there was a preacher in the General Conference, who used to set spectacles in every thing—"Innovation." After Bishop Asbury had died, poor fellow, he preached and published his funeral sermon, and charged the good old Bishop with inordinate love of power; but this is a day of infallibility among priests; it began in England!

BOSTON PILOT.—This sheet—formerly Catholic Sentinel—has impressed an additional Editor into its service. We should think such a man as Geo. Pepper, Esq., the distinguished historian of Ireland, the unrivalled flourisher of the potent grey goose quill, the writer of "ten columns weekly," (weekly,) the lexicographer of lexicographers, the theologian, the critic, and the brassy-drinker, we say we should think such a man needed no assistance. But an assistant he had—Dr. Bartlett—who, pity to tell, is a plain, common-sense, scientific gentleman, totally devoid of extra flourishes. He threatens to argue the question of Popery. Surely Mr. Pepper will resist, *et armis*, such a daring innovation upon his columns.

## IT TAKES EFFECT.

We have received another returned Herald copy, with the following savage accompaniment. We copy it verbatim, save the place where an oath was, which we have left blank.

MR. EDITOR—You are a fool, and Theophilus is ditto. And if you ever send any more papers here, we will Lynch you, you fool.

We tender our best compliments to this anonymous Lynch, and assure him we have no desire, at all, to be Lynched. Our neck we value above all price, except that of principle. Have mercy, leave mercy; and if your propensity for hanging is unquenchable—why, hang yourself; but don't meddle with our own breath, for we have none to spare. Besides, our friends, one and all, protest against it.

We have been looking over the Extra to surmise what sentence had this peculiarly bad effect upon our correspondent's ire, and have concluded it must have been some disconnected expression, like "strong drink is raging"—or "open-mouthed wine-drinker"—or "luxurious and ostentatious coxcombs." This, however, is mere conjecture.

## LETTER FROM DR. FISK—SPECIAL SECRETARY.

A letter was published in the last Advocate and Journal from Brother Fisk, dated Dover, England, Oct. 26 relative to the system of operation by which the Wesleyan Methodists of Great Britain manage their Missionary work. As it is long, we will only present extracts. We are happy to say that Dr. Fisk maintains the opinion we have recently expressed concerning the necessity of special secretaries.

The executive part of the business of the Wesleyan Missionary Society is performed by three principal secretaries and an assistant secretary who devote their time to this work in connection with other collateral labors. These secretaries are selected from their most experienced and efficient men. For the accommodation of the business, they have a house at 77 Hatten Garden, London, where the offices are kept, the committee meetings held, &c. In addition to these secretaries, they have two treasurers for receiving and paying out the money, and a finance committee, for examining and approving accounts, and a general missionary committee, answering to our board of managers, which, under the conference, superintends all the missionary operations.

The three grand departments of missionary operations are—1. The selecting of the respective missions; 2. Procuring and appointing the men to cultivate these fields, and 3. The providing of the means for their support. With respect to the first department, little need be said, save that the missionary committee make this selection, aided, of course, by the secretaries, who are not only a part of this committee, but are also their principal organs of information, on this as on every other subject connected with the institution. These missionary stations, however, are subject to the control of conference. With respect to the procuring of the men—this work is commenced at the quarterly meeting where the young man is first proposed for the itinerant work. He is then and there asked whether he proposes himself for the regular work or for the missions—if for the former of course he is not thought of for the latter; but if he presents himself for the missionary work, or if he says he gives himself up to be disposed of at home or abroad, as his brethren judge best, he is, if accepted at the quarterly, and then at district meeting, represented to the next conference.—Here his case is re-examined by a special committee, and it is generally desired, I believe, that he should be present himself in person—be that as it may, his case is decided upon by the committee, and the power, in case of conference; if accepted, he is put on the reserve list for the missions in general, or for such particular station as he may have desired, or the committee may have designated. If he is not wanted for the missionary work immediately, he is placed in the regular work, subject to the call of the committee at any time; and if called away in the interim of the conferences, the president supplies his place, until the next conference, as he is able. It should be remarked here, that the committee have the power, in case of necessity, with the consent of the London District Meeting, to employ a man, before the consent of conference can



The captain then stepped up, and, with a kick, the crowd into the front rank. It was a strange, to me, that our much respected old brother, the senior editor, should give way to his suspicion of a spectre, where none really existed. Had he not his remarks, one week more would have placed hands a communication, setting forth, that no person ever knew better than the senior editor, the real views of our Western correspondent. Yet, what happened? While our Western correspondent has labored, at some expense, much trouble and much anxiety, to sift down and get correct data of Bishop Andrews age, and collecting materials for sketches of his of our two excellent departed bishops, (Asbury and "Kendree"), to be published by them, our Editors applied a torch, and may set the whole Church in a flame. I am not, for controversy, and possess no unfeeling towards any one; and referred not to edit to periodicals. I had met the host in the *edit Christian Sentinel*, published near the place of nativity, in Old Virginia, to which place the host, to bring in another order of mind on the heads of local preachers, and to degrade of travelling preachers and our two old bishops, of whom were taught in a theological seminary, college, was introduced; and the intruder, who had raised a tax of so much per head on the others, to be levied by the Professors of Colleges, then and "public sentiment" has been hurling their principles into oblivion. Our senior editor had kept his column for your correspondent; and was preparing to turn to him; but after writing three apologies, he, ceased writing, when some of his literatiethen felt indignant at the treatment he had received from the correspondents of the Advocate, and advised him to write no more! It now depends upon our apology, whether he returns at all.

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may more particularly need, for their voyage and subsequent duties. During this period their outfit is prepared, under the direction of the secretaries; and at this time also, if not before attended to, they receive ordination. During my late visit to London, the secretaries' houses were full of missionaries; seven were ordained, and a number embarked during my stay; and a number more were preparing to embark. In a few days they will have sent out, since their last conference, thirty or more to different parts of the world.

The ordination service for the missionaries is substantially the same as ours, not excepting the laying on of hands, although this is not practised at their conference ordinations. The candidates however, previous to the ordination service, generally give a succinct account of their religious experience and call to the ministerial work, in presence of the congregation; and after ordination, they receive an address from some one appointed for that purpose, in the form of a charge, containing some instructions for their future direction and duties. Besides this, they are each a printed copy of instructions put into their hands by one of the secretaries, and each one is also presented with a Bible, and with his credentials of ordination.

We are more and more convinced of the immense consequence of this amendment to our own *modus operandi* in the missionary work, not only as it respects the increase of usefulness, but the very existence of the Society itself.

Is it So?—It is thought that the recent revolutionary movements in Texas, were started to establish slavery in that country. So thinks Mr. Lundy, a shrewd calculator of causes.

EXTRAORDINARY TIDINGS!—The following extracts from an account of the most extensive revivals in the world, is from the Wesleyan Methodist Magazine, and is written from the South Sea Islands by Mr. Tucker, an English missionary: "There has been no more glorious and extraordinary outpouring of the Holy Spirit recently at Vavou, and on this station. (We have not yet heard from Tonga). It has been a pentecostal season, an 'overwhelming shower of saving grace.' They were visited first at Vavou, where a good work has been going on for several months. The king and queen were among the penitent seekers of salvation, and are now among the saved of the Lord. \* \* \* The king has written to brother Watkins a very delightful letter, giving an account of the great things the Lord had done for him and the queen."

## OUR OUTSIDE.

We commend to our readers' attention, several important articles on the outside of this week's paper.

First comes Mr. Sargent's letter to Bishop Hopkins—one of the most valuable of the series. These numbers are so elaborate, well-written, and instructive, that we pity the man who has allowed himself to pass them by without perusal. He wields a mace of iron, and has demolished, with his sturdy arm, every position, however impregnable it might have appeared, taken by his opponent.

Next comes an article of special consequence to the existence of Methodism, upon Ministerial Support, by brother Horton. Have we gone too far in saying, that the existence of Methodism—we should have said the Church—our doctrines are inviolable—depends upon the proper support of the ministry? Look at the locations which are occurring, year after year. And these locations are increasing. The Preachers are driven to this. Many of them have already violated, through absolute necessity, that rule of the Discipline, which forbids them incurring debts without the probability of paying them. If there is fault in this matter, it should not rest upon these servants of God; for, are they not men? Have they not sympathies like others? If hungry, do they not need food?—or, if cold, clothes? Can they see their companions and their lovely little ones, suffering, and they not feel?

This may seem over-wrought. But we assure you, reader, little as we have seen of the shadows of Methodist itinerancy, we have beheld many a scene of suffering, and heard many a tale of woe, that would rend hearts of stone.

Why is it that so large a portion of our preachers are compelled to leave their work to seek souls, to make medicines, to teach school? Would it be so, if they had enough to support them? No, no. They love their office—their dignity and sacredness—as well as their fellow of other denominations, but at the very bottom of their purses, they find written, "Do, or Die!"

Rev. A. Kent's Inquiry, is one which will interest every friend to thorough investigation. We wait with curiosity for the reply.

The truth of the complaint relative to cold churches will be ascertained to, we conjecture, by not a few sufferers. Most certainly there should be an effectual remedy, if we would secure good congregations.

And now we come to *Timothy*—but—

[From a Correspondent.]

## MISSIONARY EDUCATION MEETING.

New Bedford, Dec. 3, 1835.

According to appointment, the people assembled at half past 6 o'clock last evening, at the Methodist chapel in Elm street. At the request of the President, the meeting was opened with prayer by the Rev. E. Mudge. The Secretary then presented the Report of the Society, which was read by brother Mudge.—The meeting was for the Missionary Education Society, and the Report ably presented the necessity of education in the Christian missionary.

As this Society has been in operation a few months only, no public contribution has been taken up in its behalf, and it could of course boast of but little done as yet. The subject of the Report was rather an exposition of the object of the institution, and a presentation of its claims to the public, than a rehearsal of what had been already achieved. And rarely has it been my lot to hear the missionary cause so judiciously presented, and so ably defended, as in this Report. Aware of the strong prejudices which prevailed in this place against missionary efforts, the writer stated the objections in their full force, and then met them with the dignity of a Christian hero; and, I doubt not, the arguments earned conviction to many minds.

The Report having been read, the Rev. Mr. Lord moved its acceptance. He supported his motion, by stating that he approved of its object—he liked the spirit it breathed, and admired the able defence it presented for the cause of missions.

The motion was seconded by the Rev. Mr. Benton, who urged its acceptance by a variety of interesting remarks, upon which the Report was accepted.

The Rev. Mr. Ely then rose and offered the following resolution, viz:

That the cause of missions is honorable, and well worthy the untiring efforts of the church.

He proposed the resolution by advertising to the extent of the field of action which it presented, which is no less than the wide-spread countries over which heathen ignorance and Mahomedan delusion prevails. He alluded to the number of illustrious men who had engaged in the enterprise, and to the vast importance which Christianity was in improving the moral and political state of a nation. He urged the united efforts of the church in this work, from the consideration that God always employs means to bring about important changes in the moral world, that by the united efforts, we are informed in history, a handful of Greeks were enabled successfully to withstand, and proudly vanquish, unnumbered hosts of invading armies—by the same means Rome rose from being an obscure village of small dimensions, to become the empire of the world, and to send forth her conquering armies to distant and mighty kingdoms;—and that was through union of effort and persevering exertion, that

Alexander of Macedon was enabled to pursue his conquests from kingdom to kingdom, till his banners waved in triumph from the shores of the Hellespont to the banks of the Indus, and the mightiest monarchs cast their crowns at his feet, or drenched the embattled fields with their blood.

The Rev. Mr. Leslie seconded the resolution, and urged the following reasons for its adoption, viz., that the cause of missions is the cause of God; that its object was the salvation of the human race; that to accomplish this the Son of God had left the seat of glory, and suffered on the cross; and finally, that he had given commandment to his followers to go into all the world and preach the gospel to every creature.

The following resolution was presented by Rev. Mr. Mudge:

That as the Methodist connexion throughout the world is indebted (under God) to a missionary spirit, and its practical operations, for its existence as a religious community, it is therefore peculiarly proper that they should cherish that spirit, and use all suitable means to educate and send missionaries to all the human race who are destitute of the blessings of pure Christianity.

To support the resolution, he took a cursory survey of the plan of Methodism in the different regions of the globe, showing that its establishment has been the result of missionary enterprise, and that the inhabitants of Ceylon, of Mauritius, of Western and Southern Africa, of West India, Newfoundland, the Isles of the Pacific, the red men of the forest, and the inhabitants of this happy country can attest the truth of this proposition.

The Rev. Mr. Pierce seconded the resolution, and urged its adoption by showing the importance of providing means for suitably educating persons, both male and female, for preachers and teachers on missionary stations.

What rendered the meeting peculiarly interesting, was an incident which I am about to relate. One of the speakers had mentioned that there was a great call for missionaries, and another had stated that it was possible that there might be some even in that assembly who wanted to enter the field, and only waited for a little assistance from the church, to prepare them to be useful therein. Mr. Pierce observed, that if there were any in the assembly, he wished they would make it manifest by rising. For a moment a breathless silence pervaded the house; but soon a young man in the vigor of manhood rose up, came forward, and with great solemnity declared, in the presence of God and the people, that he felt himself called to that work. He stated that he had lived in heathen lands,—that he had witnessed their depravity, had seen their idolatry, their ignorance, and their misery,—that he had witnessed the extraordinary effects which Christian missionaries had effected in Oahu and other islands in the Pacific, and that his soul had burnt within him to be engaged in that labor of love; but that his poor information made him incompetent for the work; and that he entered the last voyage on purpose to obtain money that would enable him to obtain a competent education for such a work; but that he was compelled to quit the vessel on account of ill health, and had returned to this place, where, with his returning health, he felt increasing desires to be prepared to carry the glad tidings of salvation to the heathen world.

The effect of this relation was electric. Every eye was fixed, every ear attentive, and I think I may say, every heart was melted at the recital.

The exercises of the evening were enlivened by several appropriate pieces sung by the choir, and I believe that a far greater feeling in favor of the missionary cause was witnessed at the close of the meeting, than has been realized here before for many years.

Every good parent feels desirous, that his children may early imbibe virtuous principles and habits, and grow up in the nurture and admonition of the Lord. But a good parent will not suppose that, by simply desiring this may be the case, he has performed his duty. By every method, of which he can avail himself, in addition to his personal efforts, he will strive to impart to him useful knowledge, to cultivate his heart, and lead him to the Saviour. To assist parents to do this, we recommend them to procure "Todd's Lectures to Children," an excellent book to put into their hands. These Lectures are written in a style adapted to the capacity of children, and are finely interspersed with interesting anecdotes. We make the following extract illustrative of repentance.—

REPENTANCE.—None will forsake sin till they have repented. You might stop a man from stealing, by killing him, or shutting him up in prison. But this would not stop his stealing; he would still be a thief. So it is with sin. One of these children might have his tongue cut out, so that he could not talk, and so that he could never again lie; but if he thought a lie in his heart, this would be sin; and, cutting out his tongue, would not stop his sinning.

The Indians, some years ago, tried to stop their people from sinning, by giving them strong emetics, in order to have them throw up their sins; but they did no good. The sin was in the heart, not in the stomach. One of these Indians, who had thus taken emetics, was at Pittsburgh, and bought a barrel of rum to sell to the other Indians. On his way back, he called and heard the Moravian missionaries preach the gospel. He was so convinced of his sinfulness and misery, that he resolved to alter his manner of life. He accordingly returned to his barrel of rum to the trader at Pittsburgh, declaring that he would neither drink or sell any more spirituous liquors, for it was against his conscience. He, therefore, begged him to take it back, adding that, if he refused, he would pour it into the Ohio river. The trader, as well as the white people who were present, were amazed, and assured him, that this was the first barrel of rum he had ever seen returned by an Indian; but he, at the same time, took it back without objection.

Nothing but repentance would ever lead the Indian to do this, and nothing, but this, will make any one leave off sin.

If you would stop sinning, my dear children, you must repent of sin. If you would cease to drink, and have him your Father and Friend, you must repent. You all can do it. You all have been sorry when you have grieved your parents, and you can be sorry when you have offended and grieved your blessed Redeemer. Oh! if you will not, you will grieve him, and he will grieve you, sinners, and be sinners, accursed by God for ever and ever.

THE TITLE OF D. D.—Within a few years past, a number of gentlemen, upon whom this title has been conferred, have declined accepting it—a thing wholly unknown in former years. This honorary degree has been recently conferred upon Rev. James Culbertson of Zanesville, Ohio, who declines accepting it; and gives the following reasons, which, in our view, are characterized by mature judgment and sound sense.—

1. Because I have long been doubtful, whether such titles were compatible with the spirit of the present Christianity. THE LETTER is exhibited in such passages as the following:—"Be ye not called of men Rabbi; for one is your Master, even Christ, and all ye are brethren." But if we have mistaken the letter, can we be mistaken in the spirit of Christianity? Is it not a title, unassuming, unassuming, unassuming system? I am far from ascribing pride, ambition, or a love of show to those who wear these honorary titles, for many of them are among the humble and unobtrusive. But, still it is a question, whether these distinctions do not, in the estimation of the world, clothe Christianity in a worldly livery, which does not belong to her.

2. Because these titles, even if strictly compatible with Christian principles, are, in the present application, confined to their original and appropriate design. It cannot be doubted they were, originally, intended as the honorary testimonials to eminent attainments. It is equally unquestionable that these titles have stood, in their respective original design, and thus have lost their value and sunk their reputation.

3. Because they have become too popular, and are, in this way, ensnaring. This is a delicate point, and I shall not dwell upon it.

4. Because the prevalence of these honorary badges in the Church, prejudices acute and discerning men in

the world, and creates embarrassment in the efforts of the Church to do good. This is a reason, which I deem of vast importance. We believe as private Christians we are unworldly, as ministers, a system which calls for crucifixion to the world. What will be the effect, when the world beholds us investing each other with honorary titles, and appendages and flattering distinctions? Doubtless it will produce distrust in our honesty, and so far interfere with our usefulness.

5. Because these distinctions partake too much of the character and spirit of Popery, and identify Protestants to too great an extent with the "MAN OF SIN," encircled with splendid titles. I admit that many, clothed with these honors, have no affinity to the Popish system; but still their position before the public involves too great an assimilation.

THE ETRICK SHEPHERD GONE!—It will be a matter of grief to the literary reader to learn that Hogg (would that his name had been a little more poetical!) is dead. His poetry was not the result of art, but the gustings of his own rich, uncultivated mind,—a mind wild as the mountains among which he lived, and as kind as wild.

A letter from Liverpool, dated Nov. 25th, has the following: "JAMES HOGG, the Ettrick Shepherd, is dead. He had been ill for three weeks of bilious fever, which latterly assumed the form of jaundice; and after the disease took turn, his prostration of strength was so great that his life was despaired of. He went off at noon on Saturday, Dec. 21st, like a child going to a picnic rest. He has left many a mourner in Scotland—many an admirer through the world. A more open-hearted, generous-minded man I never saw. He was born the same year as Sir Walter Scott, and would have been 60, had he lived till January 25, 1836. He died at his residence on the banks of the Yarrow. He has left a large family."

## EXTRACTS FROM OUR CORRESPONDENCE.

DOVER, JAN. 4, 1836.

BROTHER KINGSBURY—I am in the opinion of your correspondent of Dec. 30, that Zion's Herald is stirring up the "said excitement," viz. Abolition. But I differ from him as to the effect of this excitement. "We have given the principles of slavery 'a battle,' and we trust a defeat 'on this side of the Atlantic,' and know that it remains in the church, which consists of about 250 members. There is evidently a rising in religion among us, and we hail the coming of Zion's Herald as a powerful auxiliary in forwarding the cause of our Divine Redeemer, and in stirring up our minds by way of remembrance. I conceive slavery to be sinful, and of course I think all excitement which is calculated to expose sin, and cause its removal, is in accordance with the precepts of the Gospel, and is calculated to aid in a revival of pure religion. I do not wish for any revival, if it cannot be had, but by forgetting 'them that are in bonds,' or by suffering sin upon a brother. The subject of abolition is a subject that good men of all ages of the world have discussed and I think it a hard case that our brethren on Ashburnham Circuit should be charged with reading Zion's Herald and judging for themselves. But as hard as the case may be, the cause of abolition must and will spread in spite of all opposition.

Yours, &c.

J. PERKINS.

BRISTOL, R. I., JAN. 8, 1836.

Surely God is the Preserver of His people.

BROTHER KINGSBURY—I have just received from our beloved brother, Rev. WM. R. STONE, of the New England Conference, now stationed in Warren, about four miles from this, the following communication. It may be well just to state, that we have a Four Days' Meeting now in progress in this place. Brother Stone was with us, and "preached the word" faithfully to us yesterday, and returned home in the evening, intending to be with us again to-day; but instead of the presence and labors of brother Stone, I was presented with the accompanying lines, written by himself.

Yours, H. VINCENT.

WARREN, JAN. 8, (Friday morning.)

DEAR BROTHER—We know not what a day, or even an hour, may bring forth. This was impressed upon my mind by a serious accident, which happened to me last evening, after I left you. I arrived in safety at my own door; and there, while in the act of helping sister Luther, (who is lame), out of the carriage, the horse suddenly started, knocked me down, (I being forward of the wheels), and ran dragging me on the ground through the whole length of the street, and into several others. My life was in jeopardy. I had but a hair-breadth escape. But the miraculous providence of God was over me, so that a few bruises and the bodily injury I received. My clothes were destroyed. But my heart felt gratitude to God that my life is spared, and my limbs unbroken. You see the reason why I am not with you.

THE LEGISLATURE.—The two branches of the Legislature assembled at the State House on Wednesday morning last. The members of the Senate having been called to order, they proceeded to the election of President, and on the eighteenth balloting, Hon. Horace Mann, of Suffolk county, having received 20 out of 36 votes, was declared elected. They then proceeded to ballot for Clerk, and elected Hon. Charles Calhoun.

The House of Representatives was called to order at 11 o'clock, by the senior member of the Boston delegation, Hon. Geo. Blake. It being ascertained that a quorum was present, the oaths of office were administered by the Lieut. Governor, and the House proceeded to elect a Clerk. The Hon. Julius Rockwell was elected, the votes being as follows: Whole number, 565; necessary for a choice, 283; Hon. Julius Rockwell had 424; Hon. Robt. Rantall, 139; scattering, 2.

After the interchange of messages announcing the organization of the two branches to each other, an adjournment took place, when a procession was formed by the members of the State Government, which proceeded to the Old South Church, escorted by the Independent Cadets, where the Annual Sermon was delivered by Rev. Mr. Bigelow of Taunton.

Benj. Stevens has been chosen Sergeant-at-Arms, on the part of the Senate.

On Friday morning the House balloted for Chaplain, with the following result: Whole number of votes, 515; necessary for a choice, 258; Rev. S. K. Lathrop had 156; Rev. W. M. Rogers, 153; Rev. Luther Hamilton, 115; Rev. Baron Stow, 72; Scattering, 19.—There being no choice, it was ordered that further balloting be suspended.

Edward D. Bangs, the Secretary of State, has declined standing as a candidate for re-election, on account of ill health.

CHAPTER OF NEWS.

On Thursday night last, two music stores of Mr. H. Prentiss, in Court street, were entered. One of them run through from Court street to Pemberton's Hill, the other was opposite. The first was entered by breaking out the panel of the door on Pemberton's Hill. Here the thieves did not obtain much, and were unable to break the lock of a desk which was a considerable sum in five cent pieces; but they got possession of the keys of the opposite store, which were kept there over night, proceeded thither, and after breaking open desks, in which they found about \$30, and fifty or sixty foreign coins, they decamped. Mr. P. suspected a boy named Benj. Marshall, whom he had dismissed for bad conduct. He found him, and induced him to confess his accomplices, Michael Ryan, who was also arrested, and most of the coins and money found on them. They stated that they broke in the panel by means of a chisel, just after the alarm of fire at 10 o'clock.—The above facts are from Brigg's Bulletin.—The lads are between 15 and 16 years of age, and have been committed for trial.

A Mrs. Pease, of Randolph, Vt., charged with the crime of administering arsenic to a number of persons in her family, last summer, has been found guilty, and sentenced to be hung on the 26th of February.

The sum of \$116,000 has been subscribed by the citizens of Bangor, for a Theological Seminary in that place.

A mulatto Indian, named Daniel Davis, was killed in a row a few nights since, at a grog shop in New Haven, by being stabbed to the heart.

The Legislature of Vermont have recently passed an act to encourage the growth of silk, which authorizes the Treasurer to pay out of the treasury the sum of ten cents for every pound of cocoons hereafter raised or grown within that State, as a premium to the persons raising the same.

A slave was recently arrested at Charleston, S. C., who had been a runaway from his master's plantation, in one of the upper counties, for seventeen years.

Arthur Tappan recently sent to all the members of Congress an Anti-Slavery publication. Mr. Spleight returned to the liberal donor the copy sent to him, with his frank, and a piece of rope made of North Carolina hemp, and a note expressing his "high regard" for Mr. Tappan's neck!

The Wilmington Gazette contains an account of a fatal rencontre on the 23rd ult. between J. H. M. Clayton, (brother of the Hon. J. M. Clayton of the U. S. Senate), and Mr. John P. B. Adams of the U. S. Navy. Mr. A. was shot through the head in the act of entering Clayton's office. There had been a personal combat between them the night before, in which Clayton was worsted. A verdict of *excusable homicide* was brought in by the coroner's jury.

Mr. Samuel L. Bradley, of Portland, has lately presented to Hon. Daniel Webster an elegant snuff-box of ivory, inlaid with tortoise shell, and bearing on the lid an original miniature of Gen. Washington, taken by C. W. Peete of Philadelphia, in 1787.

The Grand Jury of the U. S. District Court of New Orleans, have found bills against Thompson, of robbing with piratical intent the San Felipe.

There is to be a great Railroad Convention on the 20th of this month at Windsor, Vt., composed of the friends of a Railroad to extend along the valley of the Connecticut into that of the St. Lawrence.

A son of Mr. William Miller, of Berlin, Conn., aged 14 years, was frozen to death on Saturday week, on Little river, near Middletown. He had been skating on the river, in company with three others, and being fatigued, was left behind by his comrades and perished with cold. His body was found on Sunday evening.

Professor Loomis, of Yale College, announces the reappearance of Halley's Comet. It is now to be seen in the east, but without the assistance of a telescope.

The Rev. Serecio E. Dwight has accepted the appointment of General Agent of the Colonization Society of Pennsylvania.

## MISSIONARY MEETING.

The Annual Meeting of the Young Men's Methodist Foreign Missionary Society of New England will be held on Sabbath evening next, at the Church in Broadfield St., at half past six o'clock. Addresses will be made by Rev. Mr. Blagden, Rev. Mr. Stow, Rev. Mr. Stevens and Rev. Mr. Hamilton. At the close of the exercises a collection will be taken up, to aid the funds of the Society.

## COMMUNICATIONS.

T. Leslie—J. Perkins—J. D. Baldwin—B. Othman—D. Leslie—J. M. Twombly—Theophilus Arminius—W. Case—T. C. Pierce—E. Wiley—W. Emerson—D. T. Smith—H. Gross—C. Green—P. Hawks—C. B. Parkman—D. S. King (thank you, thank you)—M. Snow—S. T. Jewell—W. Jones—W. W. Ward—W. Ward—F. C. Conant (right—C. D. has paid to next March)—D. Culver—T. Ely—S. Hollis—J. Renick—T. A. Clark—J. B. Chapman—E. Scott—E. K. Avery (much obliged)—J. Shepherd—V. R. Osborn—T. C. Brown (your trouble is among the first that is mailed after the paper is put to press. We can only regret that it does not reach you earlier)—R. Ransom (it is corrected)—J. S. Dillingham—P. Wentworth—A. Taylor (all right)—S. B. Bailey—E. Scott—S. Phillips—E. L. Loomis—M. Lord—F. Conant (you should have informed before this. The paper has been going to your office for four months)—H. Monton (your postscript opens our eyes upon a certain point!)—C. D. Rogers—J. W. Downing.

## PAYMENTS FOR THE HERALD.

Received from the 4th to the 11th inst.

J. O. Sleeper, J. Cade, J. G. Bicknell, D. Vickery, N. More, W. Clark, F. Jones, T. Johnson, J. B. Fuller, S. Abbott, L. Fales, J. Wall, J. Hambleton, A. Randall, I. Tisdale, P. Randall, J. B. Barrows, E. Hurst, J. Norris, J. Millett, J. Tripp, Jr., J. Bunker, S. Cushing, I. Whitmore, A. E. Whitney, J. Stowell, E. Bourne, H. R. Wilcox, B. Bucklin, P. Groves, R. C. Ward, D. Perry, B. Phinckey, E. Higgins, T. A. Atwood, M. Dyer, J. Hunt, J. Lewis, L. Meigs, S. T. G. Dinmore, J. Taylor, D. Buttrick, R. P. Porham, A. M. Carleton, E. Robbins, W. Thompson, G. P. Tandy, W. Parker, S. Norris, S. Hollis, N. Rich, W. P. Myrick, I. R. Baker, R. Rich, M. Grew, J. Lovins, J. C. Barrows, E. Hurst, J. Norris, E. Ladd, W. H. Williams, E. Goodrich, A. Mattison, N. Hunt, J. Higgins, J. P. Atwood, T. Cobb, C. Doane, F. D. Hatch, S. Cobb, W. Stone, R. Goodnow, N. Willis, A. Phillips, E. Beaulieu, M. Fiske, Jr., J. M. Lyman, L. Moody, J. Fay, L. Rich, S. May, L. Neill, C. Howard, S. B. Dillingham, M. L. Faulkner, N. Packard, T. Amos, and M. Ropes, \$2 each.

W. G. Buell, J. Potter, and T. Egnall, \$1 each.—H. A. Foot, and J. Goldsmith, \$2.50 each.—D. Reed & M. S. Rich, H. Baker, A. Lowrie, M. Forbes, and M. Sampson, \$1 each.

## Married.

In this city, by Rev. Mr. Hamilton, Mr. Nathaniel Southard to Miss Elizabeth M. Bean.—Mr. Jacob K. Austin to Miss Charlotte Beckford.—Mr. Henry W. Sargent, of Lowell, to Miss Catherine Fairbanks, of Boston.—In Hingham, on the 31st, by Rev. Mr. Puffer, Mr. George D. Sylvester to Miss Rachel Wilder, eldest daughter of Mr. Josiah Wilder, all of Hingham.

In Minden, Montgomery county, N. Y., Rev. Benj. I. Dool, Dorey, Mary Jones, Rev. Nicholas Academy, Dudley, Mass., to Miss Catherine Border of the former place.

## Died.

In this city, Miss Margaret W. daughter of Mr. Nathaniel Ayers of Tauntonborough, N. H., 17 years.

In East Cambridge, John T. eldest son of Mr. Wm. Gleason, 20.

In Easton, Mass., widow Tamar Randall, 95 years and 6 months.—Mr. Oliver Howard, 80 years.

## Ship News.

## PORT OF BOSTON.

ARRIVED, ship Triton, Holmes Hole—Bark Grecian, Guttenberg via Cork—Brigs Gazelle, Smyrna Oct 3; Influx, Messina and Malaga, via Vineyard; Rogus, Surinam, via Gloucester;



